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The World Gendarmes, The U.S.A. and The U.S.S.R.

The project "Rogers" prepared by the American State Department has failed partially. The project has had two purposes: first, to divide the Arabs on the issue of peace; second, to liquidate the most intransigent interlocutors, the feddayans. Due to the ambivalent neutrality of the U.S.S.R. the project has nearly succeeded.

On fact the project "Rogers", presented as a solution to the Arab Israel conflict, aimed at an understanding with the military and bourgeois circles of the pan-Arabism, and naturally excluded the Palestinian masses. Now it is evident that neither Egypt nor Jordan would have accepted a similar agreement without approval of Kremlin. The two interested parties - the U.S.A. and the U.S.S.R. - have wanted to diminish, as much as possible, the political and military stature which the feddayans have acquired recently, due to their revolutionary intransigence. The feddayans can be considered dangerous to the status quo for urging directly or indirectly not only the exploited masses of the Palestinian arabs but also all other arabs, to subvert it.

Jordan, because of its political and geographical characteristics, has been chosen as a general experimental ground of action.

For several months C. I. A. agents were intriguing with the corrupted Hashemite monarchy and the most reactionary military casts. They were preparing the genocide of feddayans. After many days of tension, Hussein's bedouin troops put into action the operation Feddayan.

For five days the monarch's heavy artillery fired on the poor suburbs of Amman, on the billets of the Feddayans. Phosphorous shells were sowing death and

destruction. Whole divisions of the guerrillas were slaughtered. Many of the Palestinian patients in hospitals were killed in their beds. A real hunting of Palestinians began. Old people, women and children were caned or slayed. The wounded were left to die in the rubble.

But the operation feddayan has not succeeded completely. The arab guerrillas have obstinately defended themselves. To the north of Amman they have even counterattacked and have inflicted heavy casualties upon the regular troops. Anyhow the interference of Syrian tanks has been a decisive factor in preventing the mass execution of feddayans. A sad balance: in ten days more than 20.000 dead.

According to a hypocritical and well worn formula the struggle was referred to as a fratricidal war. Nothing more false than that. It seems that the Arab guerrillas have realised that their enemies are not the poor jews but the bourgeois zionists and the rich Arabs; the corrupted military casts; the rotten monarchy; the imperialists of any colour. In fact it is a question of a people's war, a people who have forseen who the real enemy is. Because of that the United States has threatened to interfere and has caused the world to shudder again. And because of that the Russian ambivalent protests have frozen the blood of many communists.

In reality the truth is that any people's war alarms both the U.S.A. and the U.S.S.R. because it undermines their respective imperialisms.

The world gendarmes consider war as their natural prerogative. They organize conspiracies and shamelessly order themasses to kill each other for their power objectives. Then they dress the bloody slaughter in wars hypocritically as "national dignity", "love of one's country", "nation of heroes"

or "defence of the sacred borders".

Somehow the exploited masses have begun to realize and understand the profound truth: wars are of use only for the rich and the powerful while the people are nothing but the cannon food.

Here anarchists who are against war are agreed with people's war, are agreed with the war of exploited masses against the exploiters, of have-nots against haves.

Against such falsities as the "peaceful coexistence" which tightens the knot around the necks of the workers day by day, we proclaim war to the war and violence against the violence.

We know that the march will be long and difficult, full of disillusionments, defeats and the blood of innocent martyrs. But perhaps the day will come when the army would not march towards the borders but the capital cities of their countries. The real enemy is behind the trenches, in the capital cities.

Renzo Vanni.

The Social Revolution

Since my characterization of the soldier in the Jingo-Press, I have been asked if I was opposed to all war and if I would refuse to be a soldier and fight under any circumstances and to make my answer through the Appeal to Reason. No I am not opposed to all war, nor am I opposed to fighting under all circumstances and any declaration to the contrary would disqualify me as a Revolutionist. When I say I am opposed to war I mean Ruling-class

war, for the Ruling-class is the only Class that Makes war. It matters not to me whether this war be offensive or defensive or any other lying excuse that may be invented for it, I am opposed to it, and I would be shot before I enter such a war. Capitalist wars for capitalist conquest and plunder must be fought by the capitalists themselves so far as I am concerned and upon that question there can be no misunderstanding as to my position. I have no country to fight for: my Country is the Earth and I am the citizen of the world. I would not violate my principles for God, much less for a crazy Kaizer, a savage Czar, a degenerate King, or a gang of pot-belly parasites. But while I have not a drop of blood to shed for the oppressors of the working class and the Robbers of the poor, the thieves and Looters, the brigands and Murderers whose misrule is the crime of the ages, I have a heart full to shed for their victims when it shall be needed in a war for their liberation. I am not a capitalist soldier, I am a proletarian revolutionist. I do not belong to the Army of the Plutocracy but to the irregular Army of the workers. I refuse to obey any Command to fight from the ruling class, but I will not wait to be commanded to fight for the working class. I am opposed to every war but one. I am for that war heart and soul and that is the world wide war of the Social-Revolution. In that war I am prepared to fight in any way the ruling class may make it necessary, even to the barricades. There is where I stand and where I believe the Socialist Party stands, or ought to stand on the question of war.

Eugene V. Debs.

Anarchism.

Anarchism, as a social movement of protest, was born during the struggle of the wretched of the Earth for social justice, equality and liberty.

In the sphere of economics, anarchists propose an equal distribution of the riches of the Earth; an

equal access to the fruit of production. This proposition may be viewed as utopian by those who are opposed to economic equality. It is true that in the realm of ideas and futuristic contrivances every thing is utopian unless it has been proven otherwise. But the realists and here and now critics are relying on the past to verify the validities of their theories. They do not miss any opportunity to amass evidence which is necessary to refute utopianism. In turn the utopians also can amass much evidence based on empirical ground in support of their wild schemes, e.g. some societies or groups functioning on the base of economic equality. The tough critic will point out that such societies are either isolated cases or they do not exhibit features characteristic of European society, that is, they cannot be defined as industrial complexes. Even if we assume that this is the case, it does not follow that a complex society based on economic equality cannot exist. Here the opponent of utopianism smuggles a new element, that is, incompatibility of human nature and economic equality.

But what is human nature? Is it basically antisocial and egoistic? If it is, it will follow that the Hobbsean political theory of formation of society is valid in economic domain too. However the slightest hint that by definition "society" presupposes some form of common interest is a refu-

tation of the foregoing statement. Some anarchists will go further and will argue that what is an evil in today's society is precisely the fact that people are not egoists, that they are not interested in their own wellbeing but are rather subservient to ideas, ideals and institutions which are in direct contradiction with their egoistic interests. It seems that the egoist, to become a social being and to acquire a pattern of social behaviour, must accept willy-nilly an apparatus of coercion which impells him to the non-egoistic position of a docile animal, a regimented being, a cog in the machine created by other animals in the name of egoism, who claim that their cause is the only noble cause, the only egoistic cause, worth while serving. If an egoist can be socialized to an extent that he fails to discriminate between his own interest and the interest of the others, it follows that human nature cannot be accepted as a reliable factor. Anyhow, those who dominate our lives to impose their interest onto us often prefer to use force rather than the rational argument of compatibility or incompatibility of human nature. For this they use the state and its apparatus-army, police, prisons and various other institutions.

Here, then they leave the domain of economics and enter that of politics. It is in the sphere of politics that anarchists are adamant and consistent rebels. They reject the process of socialisation as established by the noble pigs; they reject the state and its institutions, and try to undermine and reverse the current process of centralisation by putting all power in the hands of the basic social unit, the individual and its extension, the masses, the underdogs. From an anarchist point of view society is created to serve the individual interest, not vice-versa.

Many classical liberals will agree with ana -

archists but will argue that the individual is not yet ready for self-government and therefore the state, although evil, is but a necessary evil. This argument is quite familiar to us but in a different sense. We hear people arguing today that Australia, or for that matter any other colonial power, is ready to grant independence to New Guinea-provided that the people over there are ready for it. To express it bluntly, it means that they must accept our cultural, social and political values, and become medial to our business dividends. A better example yet is the censor who is the only man mature enough to judge pornography. The bare facts are that those who are privileged and have power are not prepared to give either their privileges or their power, but to the contrary, are rather anxious to find as many rationalisations as possible to justify them. It becomes obvious that if the exploited masses want to be liberated they must first see through the illusions and then fight for their independence, because freedom is not a gift but a conquest.

The argument that people cannot govern themselves can be extended to our leftists who claim that the workers are not capable of organizing themselves into revolutionary organisations and carry their own emancipation. They argue that the workers cannot understand their own interest unless there is some kind of intellectual leadership or a workers state, which would educate them in this direction and make them aware of their class interest.

Now if we look carefully at the argument advanced by both the liberal democrats and the various leftist groups we will find out that there is no difference.

Empirically, the democratic state which uses the parliamentary institutions as a vehical

through which the peoples' wishes are expressed is quite similar to the workers state which uses the presidium through which the workers decisions are made. In both cases it is assumed tacitly that the masses are not aware of their own interest but become aware of it or acquire consciousness at election time or at the time that they have to choose their delegates. In case that the masses refuse to accept the procedures layed down by parliaments or presidiums and try to get their destiny in their own hands, that is, become conscious of their own interests, then they are branded as fanatical ratbags, a disorderly crowd of populace deserving to be shot by the coppers. It is interesting that shooting strikers, bashing students etc. is an action which occurs in the name of the people by the people for the people.

The situation in the workers state is not different. In the name of the workers, the conscious of the workers- the party, punishes the workers in various ways such as execution, exile, and long days of hard labour.

The foregoing outline indicates that in the democratic, as well as in the communist states, to talk of the people or the workers governing themselves is illusory.

From an anarchist point of view democracy can not be materialized by a society which is ridden by class divisions. Therefore anarchists argue that a democratic state is the perpetuation of an illusion. Democracy is an ideology whose function is to distort reality, that is, to hide the vested interest of the dominant groups. Here anarchists are not alone, they have much in common with various protest movements, but the protest movements are not necessarily interested in radical social changes and their activities can be defined as melioristic.

Anarchists transcend this position and enter a realm which is claimed by the other radicals who want to establish a classless society.

As far as a classless society is concerned there is no quarrel, but there are some differences as to its realization. All, except anarchists, accept the state as an institution of transformation. For the anarchist the state always remains an organ of repression and its existence implies class divisions. If one argues that the state originated as an expression of class interest, one should not also be blind to the fact that the state generates class divisions. Socialists circumvent this argument by declaring that the role of the state in a socialist society is not that of a political organ but rather an organ of administration. Unfortunately no empirical evidence supports this claim and the adjectives "people" and "socialist" do not change the nature of the state.

Bakunin a long time ago foresaw the outcome of authoritarian socialism. According to Bakunin, socialism without freedom is but slavery and the socialist state is nothing more than a bureaucratic oppressive machine which brutalizes the workers and exploits them more efficiently than the bourgeois state. "It will be a reign of scientific intelligence, the most aristocratic, the most despotic, arrogant and contemptuous of all regimes."

Despite that, Marxists and Anarchists are agreed theoretically on finalities, and even to some extent on the means of achieving the classless society, that is, both are agreed that the workers would be the main factor of bringing it about. Excluding Marx, the Marxists do not stick to their guns, and especially the Trotskyites and Leninists. While intellectually they refer to the working class as the only means of achieving the classless

society, practically they reject it. They like to see themselves as the leaders of the revolution while the workers are playing not only the secondary role but are also stepping stone for the power hungry intelligentsia.

At the fifth congress 1907, Lenin argued against the independent workers organization: "The participation of Social Democratic organizations in councils composed of delegates and workers, deputies without distinction of party... or the creation of such councils, cannot be counted unless we can be sure that the party can benefit and that its interests are fully protected." Not only that, he was cynical about the workers control: "practical men know that this is a fairy tale".

Lenin was interested not in socialism, but in power. For him, revolution was subservient to the party and ended with the Bolsheviks capture of government. The logical outcome was the guillotine at work. Socialism receded from society to become an underground movement, to face strangulation in concentration camps or decapitation in the bolshevik prisons.

Fifty years after they talk of the necessity of centralisation, of a revolutionary party and revolutionary leadership. They learn nothing.

As early as 1850 Marx and Engels, in their famous address to the central council of the communist league, urge the workers to strive not only for a single and indivisible German republic, but also to strive for the most decisive centralisation of power in the hands of the state authorities. "As in France 1793, so today in Germany the carrying through of strictest centralisation is the task of the really Revolutionary party".

Marx's mistakes were result of a search for a formula to solve all social problems. He could escape neither the Hegelian influence nor the influence of his environment. Empirically speaking, many aspects of his theory are discarded today, but some marxists, more marxist than Marx himself, cling to them as a dogma and even declare them sacred. They talk of dynamic development of history but they themselves are out of history.

"Anarchism", to quote from the pamphlet "Listen Marxist" "is a subterranean movement of history- it is the rejection of authority and any anti-life forces. Anarchism is a libidinal movement of humanity against coercion of any form. Anarchism surges to the foreground of the social arena in periods of major transitions from one historical era to another. It is widely Dionysian in character, and demand an end to all systems of authority, privilege, and coercion. The anarchists are preoccupied with the question of achieving industrialisation without crushing the revolutionary spirit of the masses and rearing new obstacles to emancipation. They fear that centralisation would reinforce the ability of the bourgeoisie to resist the revolution and instill in the workers a sense of obedience". Hence an emphasis on decentralisation. The anarchists were right in their assumptions. Russia and all other socialist countries are highly centralized, the workers denied self - management and control of the factories; the peasants forced to humiliating position of chattel slavery. In other words the workers and the peasants are forced to be obedient puppets of an arrogant government, in the name of the workers, for the benefit of the workers, while all benefits are reaped by party official and bureaucrats.

I will conclude my short exposition on anarchism by mentioning the touchy problem of organisa-

tion. Anarchists do not reject organisation. The difference between socialist and anarchist organizations lie in the fact that the anarchists look at the organization as an organic development. "It means an organization not engineered into existence from above, but an organization which combines a creative revolutionary life with the creative revolutionary theory, without any political parties whose mode of life is indistinguishable from the surrounding bourgeois environment, and whose ideology is reduced to rigid and tested programmes a long time outlived. They try to reflect, as much as is humanly possible, the liberated society they seek to achieve, not slavishly duplicate the prevailing system of hierarchy, class and authority. They are built around intimate groups, affinity groups whose ability to act in common is based on initiative, on convictions freely arrived at and a deep personal involvement, not a bureaucratic apparatus fleshed out by a docile membership and manipulated from above by a handful of all knowing leaders. The anarchists do not deny the need for co-ordination between groups for discipline, for meticulous planning, and unity in action. But they believe that co-ordination, discipline, planning and unity in action must be achieved voluntarily, by means of self discipline, nourished by conviction and understanding, not by coercion and mindless, unquestioning obedience to orders from above. They seek to achieve their effectiveness imputed to centralism by means of voluntarism and insight, not by establishing a hierarchical, centralised structure." (Listen Marxist)

Jack the Anarchist.

SOME suggestions

In order to begin practical-critical projects aimed at liberating areas of daily life and linking them up into a revolutionary totality, it is necessary to investigate everyday activity as the basis of the capitalist state.

Several recent studies by French anarchists(1) and by an anarchist in the United States(2) have attempted to continue the revolutionary critique of Marx, Bakunin, Reich etc., towards the abolition of classes, the state and finally repressive hierarchical civilization.

This article shall discuss these works in three sections:

1. EVERIDAY LIFE

The realm of alienation has now encompassed all facets of life in the "spectacle" the interlocking of media, advertising, life-styles, entertainment etc. into a dominant mode of reality. Man has become an alienated consumer and role-player as well as an alienated worker. The spectacle is reflected and justified by each element of bourgeois reality. "The spectacle is the sun that never sets over the empire of modern passivity". The spectacle is an illusion which has become reality, which has destroyed historical time (e.g. the fragmented news flashes, repetitive headlines) and by defining change in its own terms (e.g. in Melbourne they have the channel 7 "revolution" in the television industry has destroyed all concept of historical-social change. Star commodities vie with each other within the spect-

acle, becoming household words and 'new' ways of living overnight. The worker stands mesmerised, adoring the sleek, shiny, sexy commodities in inter-galactic super-market. The commodity once taken off the stage fades out of the limelight into the gutters of suburbia - a forgotten dream - the harvest commodity stands like a virgin on t.v., radio, billboards, in newspapers, streets and the neighbour's house. The depressed, alcoholic, exploited worker becomes a hero in Marlboro Country, King of the Road in his G. T. Monaro - he chooses (there is no choice) to live this exciting illusion. His daily work produces the commodities for the spectacle, his lack of control over his social role produces capital, state institutions (bureaucracy - the alienation of public life) and stereotyped, straight, mass society. His decisions are only on the level of Ford or Holden, Marlboro or Kent, liberal or labour.

In Marx's day the working class were almost a different race (physically and mentally deficient, etc.) but after the large depressions the corporations had to make the worker a consumer. Hence, the worker's role in the spectacle is an illusion which has destroyed the reality of his slavery. He meets increasing resistance of workers to propaganda and agitation directed at the abolition of wage-slavery, because everywhere they are forced to be their illusory selves.

2. REVOLUTIONARY ACTION.

All previous revolutions (and communes) have failed because of scarcity - because of the incredible amount of socially necessary labour and resources required for survival. The Russian, Chinese and Third World revolutions are no more than anti-imperialist struggles ending in state capitalism,

followed by entry into the world market (e.g. Fiat factories in the U.S.S.R., Coca-cola and Nixon in Rumania). The most successful revolutionary structures to date have been workers' councils (e.g. Spain 1936) Hungary 1956) but these are rooted in the capitalist mode of production and hence retain the class nature of capitalism. Power cannot remain in the factories it belongs on the streets - every person must have complete control over the totality of his daily activity (food, living area, work and public decisions). However, technology now can be added in such a fashion as to create a decentralised, non-pollutant, classless society with permanent unemployment. Advances in cybernetics, electronic information processing, miniaturisation and varieties of energy sources enable endless possible social structures - from nomadic tribes with portable dwellings and technological equipment to millions of globally distributed communes operating within the economic system of their regions. Tribal councils or neighbourhood communes could supplement all existing states and governments and would only exist for co-operative and co-ordinative reasons. Alienation would disappear with the total participation of all people in their creations of social reality.

3 REVOLUTIONARY AGENCY.

As long as the working class (nowadays meaning everyone except a few global corporations that control the world's resources and the means of production in every country) reproduces capital and the state through its daily activity, it will hold the power to destroy both of these. However, the revolt against (state) capitalism, although global, seems to be confined to the young workers, students and the

ever-increasing number of dropouts. But this revolt loses its dynamism and most of the superficial aspects of the revolt are absorbed into the spectacle. The revolt becomes static when it poses itself as a total alternative to the present dominant reality(e.g. student power, the communes in the U.S.A)and hence has to co-exist with it(as have the Marxists and the leftists)and become important. The real basis of a revolutionary movement (e.g.in France May 1968) is when action committees make the state and the bosses,immediately obsolete, when all areas of human life are regarded as subject to experimentation, when spontaneous co-operation follows the collapse of previous social relation(e.e. commodity relations, buyer-salesmen, housewife as dustman,competing workers and neighbours) and the ecstatic joy of existence destroys the reality principle derived from the dark ages

LONG LIVE THE ANARCHIST REVOLUTION!!!

.L. Costello.

Books quoted and refered to:

1. Guy Debord, Society of the Spectacle

2. Traite de savoir-vivre a l'usage des jeunes generations, Paoul Vaneigem.

Murray Bookchin, Listen Marxist

" Forms of Freedom

A letter from Melbourne.

We were hoping that a more competent hand than ours would have dedicated some lines to the West Gate Bridge disaster, on the 15th of October around 11.50 a. m. of which three Spaniards were victims. In view of the silence we have decided to dedicate a few lines to those who lost their lives because of capitalist stakhanovite modes of production

The moment was one of maximum confusion; a mountain of cement and steel came down, entombing more than 30 persons and wounding many others. The job had to be completed in a hurry with materials either insufficient or deficient. The victims count for nothing. Time and money are what count to these large companies. Two of our compatriots died: Alfonso Suarez 29, from Tatagona (La Coruna) and Ezequiel Fernandez, 36, from Los Corrales de Buelna (Santander) Jesus Ason was injured. Among the victims was neither a Bishop nor a fat capitalist pig!

Two young and healthy hearts of Spain thrown out of their country by its infamous regime died in the rubble. Thirty two years of clerico-fascism, of misery, poverty, hunger and fear forced them out of their country. They came to Australia to look for the bare essentials of life. They continued the struggle for social justice in their new home. Nevertheless the step mother, a M ock thirsty for money and profit, has no interest in human values and human dignity.

But your struggles will not be in vain. The posterity, without recalling your names, will benefit from your sacrifice, from things which were not meant for you. We shall all fall one after the other

and we shall all die. The shovel of the newcomer shall cover with earth our bodies and our end shall be like that of the beasts. Despite that we do not need the blessing of the priest.

Our struggle is the total emancipation of humanity, our strength is internationalism. The wise who look upon us with disdain we left behind, we can do without them. But let us salute the poet who will not retreat before any force of the reaction and will sing for those who are reproached and vilified by our civilization. It is he, and not the priest, who should incant on your tombs.

What occurred in this catastrophe is a reflection of what is occurring and will continue to occur with fewer victims and less publicity, in numerous construction sites in Australia. The West Gate Bridge Drama has exposed another of the many realities of the Australian authorities. The indignation is very evident. The Victorian Government has been forced to intervene directly, to give the impression that serious proceedings were going to be undertaken against those responsible. Can we believe that the engineers, the designers and the contractors will be made to account for their responsibilities? It is the least that we, as workers, can ask for. To ensure our future security, it is a task of the Construction Unions of this country.

A letter to Lenin.

In a letter addressed to Lenin at the time when further shooting of hostages were imminent, dated December, 1920, Prince Kropotkin wrote: In Izvestia and Pravda there appears an official announcement that the Soviet Government has decided to take hostages from the groups of Socialist Revolutionaries, from the White Guards of National and tactical cent

res, and from officers of Wrangel's Army, and that, in the event of any attempt upon the lives of the Soviet leaders, it has been decided to destroy these hostages without pity.

Is there among you no one who could remind you that such measures, which are a return to the worst time of the Middle Ages and religious wars, are not worthy of a people who undertook to build a future Society on Communistic foundations, and that those for whom the future of Communism is dear could not employ such measures?

Has no one among you considered what a hostage is?

It means that a man is put into prison not as one who is punished for his crime; that he is kept in prison to frighten, by his death, your enemies. 'Kill one of ours and we will kill so many of yours' but is not this the same as to take a man every morning out to execution and then take him back to his cell, just telling him 'Wait. Not today'.

Do not your comrades understand that it is equal to the reestablishment of torture, not only for hostages but for their relatives, too? I hope no one among your comrades would reply that it is also not very happy life for those who govern. For even among kings are some who regard attempts upon their lives as a 'peculiarity of their profession'. But revolutionaries-as, for example, Louise Michel-take upon themselves the defence before the courts of those who made attempts upon their lives, or refuse to prosecute them, as did Malatesta and Volterrine.

Even kings and prelates long ago refused to utilise such barbarous methods as hostages for self-defence. How can you, who profess new life and who

are building a new social structure, utilise such weapons for self-defence from your enemies?

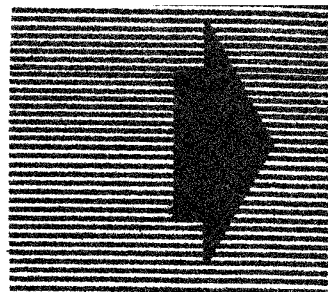
But, despite all protests, the terror remains, a blot which the food works of the Soviet machine cannot wash out. It imposes a strain upon the stoutest heart, and poisons life not only for the remnants of the dispossessed bourgeoisie who drag out weary lives in Russia, but also for many of the noblest and best of the newer generation.

It affects even those who know that they, personally, are beyond the reach of the long arm of the G.P.U. A British engineer, who had worked in Soviet Russia for four years, said to me not long ago : " When I come back to London, people think that I have lost too many friends in Russia to be mistaken " That bitter comment summarises, better than anything I can write, the results of life in a country where violence and suppression are the only weapons that the ruling oligarchy understand.

From "Terror in Europe" -H. Hessel

1* have persecution mania. They simply will not believe the truth but

Politics



The etymological origin of the word "POLITICS" is something like - the science of coexisting among many - but in practical reality it is more like - the science of deception and exclusion of others -

Lady Politics ignores morality, justice, dignity and decency. She is a woman full of promises and chatter who becomes complacent and criminal once she attains the seat of power, and who covets (and usually acquires) riches and blatant ostentation.

Intelligence is not one of her virtues. Impudence and cynicism coupled with opportunism are the only qualifications she needs to attain her base objectives.

This vicious whore makes the populace the victim of her prostitution and exploitation. In her self-sufficiency and dwarfed mentality, Lady Politics is barren of that in which she should excel - social science. Her power-lust, her gossip, her thievery and her lasciviousness bar her from any notions of any science.

The great majority of people, in their darkness, lit only by the hypnotic blaze of her ostentation, allow themselves to be impoverished, trapped by the lure of her promises of cheap and false pleasures.

But like all great prostitutes, Lady Politics is nearing the tragic stage of decadence, when the magic of her charm begins to wear out and the moment of her fall approaches. That day will come when the people have acquired consciousness of their true personality, and the realisation that they can do without that criminal and exploiting bitch.

December 1970 10c